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AND

FAMILY NEWSPAPER.

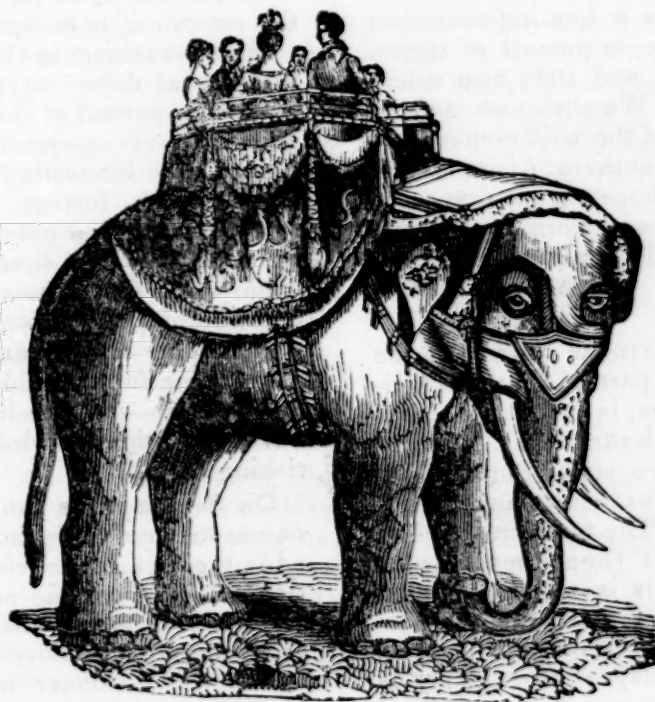
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AN ELEPHANT WITH THE HOWDAH.

Instead of a saddle, this enormous animal, when properly trained, as he is in India, bears upon his back a large platform, surrounded by rows of seats, guarded by sides and shaded by curtains, in which a family, or even two or three, may travel for a considerable distance and in perfect safety. These howdahs, as they are called by the Hindoos, are made in various forms, and sometimes decorated in an elegant and costly manner, as they are the favorite riding car of the nabobs, and often used by citizens in pleasure excursions, as well as by natives and foreigners in hunting wild beasts in the jungles. The howdah requires much care in fastening, as it is kept in its place chiefly by girths drawn round the body of the elephant, though braces may be made to pass under the cloths and trappings, which are usually spread out so far as almost to conceal him.

Many of our readers have seen elephants thus caparisoned, and some of them, no doubt, have been personally acquainted with this manner of riding, as our travelling show men, with their caravans of curious animals, have made this a favorite part of their exhibitions for several years. The principal dangers in this amusement seems to arise from the motions of the animal in rising: for he is usually made to kneel down to receive the howdah and its occupants, and, when all is ready, he is ordered to stand. As might be presumed, the effort then made, is such as to produce a violent agitation of the loaded vehicle on his back. The appearance of the howdah and of the party it contains, as we have looked at them at such a moment, has reminded us strongly of a small vessel, full of passengers, suddenly struck by a heavy surge at sea. All is commotion and alarm: but in a

moment the motion becomes easy and uniform, and the riders soon learn to look down with composure and even with pleasure, from a height which at first seems dangerous in the extreme.

We have before in several instances, given interesting anecdotes of the Elephant, in the tame state, (see vol. i. ps. 135, 619;) particularly in extracts from Bishop's Heber's Travels, in which he minutely describes a hunting-excursion on the back of one, in pursuit of tigers. (See vol. ii. ps. 73, and 102; also vol. ii. pages 287, 366). We shall now add an animated picture of the wild elephant in those regions of Southern Africa where the inhabitants, it appears, are prevented by their superstitious from all thoughts of taming him. The following is from "Kay's Caffrarian Researches, Part I. chap. vi."

"Hunting is a favorite pursuit of the Kaffers; but in no part of Southern Africa, that I have seen, is game so exceedingly scarce as in Kafferland. Scarcely can a buck or a hare start from its sylvan retreats without being immediately put to the chase. The moment they are discovered, 'zingela' (hunt) becomes the general cry, and this is vociferously extended from one to the other, until a host of sportsmen and dogs are collected. Very few seconds elapse before all are on full stretch. Their usual practice is to throw themselves into a complete circle, whereby the poor animal is wholly surrounded, and escape rendered almost impossible. While busy in the mission garden one morning, I was suddenly surprised by the clamour of a number of voices raised simultaneously and in an instant; and I had hardly time to look around me before scores were flying in every direction. Some were armed with the 'unkonto,' and others with clubs: and in a very few minutes we heard the pitiful screams of a small antelope, that had become the prey of its ferocious assailants.

On these occasions, the 'inja' (dog), although of the most wretched description, appears to render essential service. Troops of them accompany the Kaffer wherever he goes. The immense swarms indeed of these animals which we everywhere meet with constitute one of the chief nuisances of the country. Instead of the noble crow of chanticleer, which cheers the European farm-yard, and enlivens the little villages of civilised soci-

ety, the dissonant sound, or dismal howl, of the canine tribe ever and anon assails one's ears on approaching a native hamlet.

When the chiefs call their men together for the express purpose of hunting, the 'inglovu' (elephant), and panther, or 'amaputi,' most frequently constitute the objects of the chase. On those occasions, which, however, do not occur very often, the concourse is considerable; and they sometimes remain in the fields or woods for several days together. Connected with their pursuit of the first mentioned animal are various particulars that may, probably, be interesting to the curious, as they furnish further evidence of the strength of their superstitious prejudices. By these they are literally kept in bondage unto fear; from which dreadful chain nothing less than a knowledge of that Divine and gracious Providence which mercifully presides over the children of men can possibly deliver them. For lack of this knowledge, they are perishing daily.

On Saturday, the 6th of May, 1826, a numerous herd of elephants was discovered in the immediate vicinity of the station, which gave me an opportunity of witnessing the astonishing excitement produced by circumstances of this nature, and the manner in which they are accustomed to pursue those prodigious creatures. The signal was given by certain individuals, perched on the different highlands round about, whose stentorian powers served as telegraphic mediums of intelligence, each responding to the shouts of the other. By this means an immense concourse of men and dogs were speedily assembled near the deep and bushy ravine, in which the animals had taken refuge. The clamour of the hunters and the howling of dogs, reverberated by the precipices, and echoing in the disturbed recesses, now became tremendous. Just after we arrived at the place, a circumstance occurred, which I cannot remember but with feelings the most grateful. One of the natives, from his elevated station, perceiving that I was standing in the track which some of the elephants were pursuing, instantly came to my help; and, with the utmost anxiety portrayed in his countenance, hurried me away from the spot. I was not fully aware of the danger until my sable friend had placed me beyond its reach. His

kindness, and the Providence of God, were then abundantly manifest.

The march of the herd, so and fro in their umbrageous covert below sounded not much unlike the rolling of immense stones, making everything bend or break before them. The clacking of trees and the falling of branches, together with the hideous screams of the wounded, furnish terrific proof of their fury, and of the havoc they were making. Three out of their number were at length brought to the ground, and several others severely speared. I was frequently constrained to tremble for the safety of the pursuers, while witnessing their fearless advances towards the huge and irritated victim, seeing that a slender lance constituted the whole of their armour. To see them, in a state of perfect nudity, boldly proceeding to within reach of one of these powerful brutes, which, by a single stroke of his proboscis, might have laid them lifeless in the dust, could not but give rise to the most serious apprehensions.

Although crowds be engaged in the chase on those occasions, the law enables the man who first pierces the elephant to claim both the honour and benefit of its death. The latter, however, is but small, as he only gets one of the tusks, the chief laying claim to the other; and custom requires him to furnish a cow or an ox for slaughter at the close of the chase, which is usually concluded with mirth and festivity. Of this feast no chief, I am told, is allowed to partake, because the elephant is considered to be of equal rank with the greatest of their chiefs.

Their attack upon this noble quadruped is usually made from behind, in which position they are able for some time to elude the keen glance of his extraordinarily small eye; and sometimes even to hamstring him before he is aware of the approach of an assailant. His huge and unwieldy carcass, together with a disproportionately short neck, render him but ill able to turn quickly round upon his adversary. Of this the natives are fully aware, and advantageously avail themselves of his want of agility. When thus engaged in the act of killing him, it is not a little amusing, as well as singular, to hear them lauding the animal, and crying, "Don't kill us, great captain—don't strike or tread upon us, mighty chief;" while in the intervals between those different entreaties, they cast show-

ers of spears into his tortured carcass. The instant he falls, all set up as loud a shout as their exhausted strength will enable them to raise. The tuft of hair on the extremity of the tail is then cut off and taken to the chief, who generally places it on a pole at the 'isingue,' or entrance of his cattle-fold. It there hangs as one of the ensigns of royalty, and as a trophy of victory, achieved by his subjects over the inhabitants of the forest. The extremities of the ear and proboscis are likewise cut off, and with much ceremony deposited in some secret place, where they are left to decay; no one daring to disturb them afterward. This being done, and the tusks extracted, the remains are left to be devoured by dogs, wolves, and vultures.

Being somewhat curious, and desirous of examining the internal parts, I requested the natives to assist me in dissecting one of them; but they instantly started back, and looked at each other as if horror-struck. Nothing that I could offer would tempt them to this transgression of ancient usage: nor did they appear at all comfortable under the idea of my committing what to them appeared a dreadful outrage; but intimated that the carcass must be left to perish in the usual way. I was obliged, therefore, to decline my project.

Some of the chieftains, who had been enjoying the sport, came to our house the following day, begging I would give them something to eat, as they were extremely hungry. This circumstance gave rise to various questions, which led to the discovery of the above-mentioned custom, prohibitory of their enjoyment of the feast. The situation of these men is rendered still more peculiar by another singular practice, to which they most tenaciously adhere. Seldom or never do the rulers of Caffraria receive or drink the milk belonging to a plebeian, even although the latter be one of their own subjects. This has, in all probability, originated in their great and continual dread of poisons—and a fear lest some designing individual should mix something of a deleterious nature with the draught he might administer to them. Such indeed is the universal prevalence of evil and malignant principles, and such the powerful influence of superstitious fears, that the lives of the great mass of this people may be said to stand in jeopardy."

British Learned Societies.

1. The Royal Society, incorporated by Charles II. in 1663, by the appellation of "President, Council, and Fellows of the Royal Society of London, for improving Natural Knowledge." Its origin is attributed to Hon. Robert Boyle, Sir William Petty, and others. The charter ordains that the council shall always consist of twenty-one persons, (the President always one.) Each member pays an admission fee of eight guineas, and is subject to an annual tax of five guineas, unless he redeem it, by paying, at once, fifty guineas. It publishes an annual volume in two parts, "The Philosophical transactions of the Royal Society of London." Men of all ranks and professions have vied in promoting its designs, by communicating every thing in their power relating to natural and artificial discoveries. It has received also, more than once, the aid of royal endowment. The library and museum are worthy of the institution. There are 750 members.

2. The Society for the encouragement of Arts, Manufactures, and Commerce; formed in 1754. The chief object of this Society is to promote these interests, by encouraging useful inventions, discoveries, and improvements. No invention or improvement, for which a patent is obtained, can receive patronage from the Society, as every object which it promotes, must be laid open for public use and inspection. The Society publishes an annual volume of its transactions. The great room of the Society, is filled with a series of ornamental paintings, illustrating the motto, "The attainment of happiness, individual and public, depends on the cultivation of the human faculties."

There are nine Committees, divided into several classes; Committees on Agriculture, Manufactures, Mechanics, Trade, Chemistry, Mineralogy, Dyeing; on polite and liberal Arts; on papers, correspondence, miscellaneous matters, accounts, &c. They publish an annual volume of their transactions.

3. The Royal Society of Literature. This institution commenced operations in 1833, under the patronage of George IV. Its object is, "the advancement of literature, as conducing to the interest and happiness of mankind, by the publication of works of great intrinsic value, but not of that popular character, which usually claims the attention of publishers;

—by the promotion of discoveries in literature;—by endeavouring, as far as practicable, to fix the standard, and to preserve the purity of our language;—by the critical improvement of lexicography;—by the reading at public meetings, of interesting papers on history, philosophy, philology, and the arts, and the publication of such of those papers as shall be approved of, in the Society's transactions; by the assigning of honorary rewards, to the authors of works of literary merit, and important discoveries in literature;—and by establishing correspondence with learned men in foreign countries, for the purpose of literary inquiry and information."

The Society consists of Fellows and Associates, the latter being divided into ten Royal associates, who each receive 100 guineas per annum from the privy purse; and ten Society associates, who are appointed on the funds of the Society. Besides these, there are honorary associates. The management of the Society is vested in a Council, consisting of the President, Vice-President, and a certain number of the fellows. Meetings every fortnight, except in midsummer. There are 271 members.

4. The Royal Institution of Great Britain. This was formed in 1800, under the patronage of George III, and incorporated by royal charter, for the purpose of "Diffusing the knowledge, and facilitating the general introduction of useful mechanical inventions and improvements, and for teaching, by courses of philosophical lectures and experiments, the application of science to the common purposes of life."

The investigations and important discoveries of Sir Humphrey Davy, who lectured here, have conferred great celebrity on this establishment. There are 758 members.

5. The London Institution, received the royal charter in 1807. Its objects are, "the acquisition of an extensive library of the most valuable books in all languages, ancient and modern;—the establishment of rooms for newspapers and other periodical journals, foreign and domestic;—the general diffusion of Science, Literature, and the arts."

To accomplish its purposes, nearly 1000 gentleman and merchants subscribed 75 guineas each, for the supply of requisite funds. The entire subscription

was nearly £80,000. The annual subscription is 3 guineas. The affairs of the Institution are conducted by a Committee of twenty-six.

The ground floor of the elegant stone edifice is entirely occupied, by the entrance hall, decorated with pilasters and columns, the newspaper, magazine, and Committee rooms. A library, 97 feet by 42, is in the second story.

6. The Surrey Institution, founded in 1824, "for the general Diffusion of Literary and Scientific Knowledge." Proprietors and subscribers of three guineas a year, have access. 1. To the news-room, furnished with papers, gazettes, &c. 2. To the reading room, containing the literary journals, new books, pamphlets, &c. 3. To the lectures. 4. To the laboratory. 5. To the library of reference. 6. To the library of circulation.

7. The London Literary Institution, established in 1825, for the diffusion of Literature and Science, among commercial and professional young men.

8. The Mechanics' Institution, founded in 1823, by liberal donations from public spirited and patriotic individuals, for the purpose of "diffusing a knowledge of the principles of the Arts and Sciences, among the mechanics of London, to promote the progress of useful general knowledge among them."

9. British Association for the advancement of Science. The objects and plan of this Association are too well known to need a particular description. The following extract, however, from Prof. Hamilton's annual report at the meeting in Dublin, in 1835, conveys an idea of the magnificent extent of its design, which cannot fail to interest every one.

'This Institution,' he remarks, differs, in its magnitude and universality from all others. What other Societies do upon a small scale, this does upon a large one. What others do for London, or Edinburgh, or Dublin, this does for the whole triple realm of England, Scotland, and Ireland, its gigantic arms stretching even to America and India, inasmuch as it is commensurate with the magnitude and majesty of the British empire, on which the sun never sets. But it is not merely in its magnitude and universality, and consequently higher power of stimulating intellect through sympathy, that this Association differs from others. It differs also from all others in its constitution and

details, in the migratory character of its meetings, which visit for a week each year, place after place in succession, so as to indulge and stimulate all, without wearying or burdening any. In calling upon eminent men to prepare reports upon the existing state of knowledge in the principal departments of science; in short, in attempting to induce men of science to work more together than they do elsewhere; to establish a system of more strict co-operation between the labourers in one common field, and thus to effect more fully than any societies can do, the combination of intellectual exertions, so that the labours of the several members are made to combine and harmonize together. Express requests are also systematically made to individuals and bodies of men to co-operate in the execution of particular tasks in science, and these requests are often complied with.

The reports which this Association have called forth, upon the existing state of several branches of knowledge, are astonishing examples of industry and zeal, exerted in the spirit and for the purpose of co-operation.

The Association is divided into six sections, on the following subjects:

Section A. Mathematics and Gen. Physics.

Sec. B. Chemistry and Mineralogy.

" C. Geology and Geography.

" D. Natural History.

" E. Anatomy and Medicine.

" F. Statistics.

There are besides the above, other miscellaneous Literary and Scientific Societies, as follows:

The Zoological Society; number of members, 2446.

The Linnæan Society, incorporated in 1802. Object, Natural History.

The British Mineralogical Society. 1799.

The Entomological Society. 1806.

The Mathematical Society.

The Philosoph. Soc. of London. 1810.

The Geological Society. 1813. Several vols. of its transactions published.

The Horticultural Society. 1804. Number of members 1,875.

The Board of Agriculture. 1793.

The City Philosophical Society.

The Astronomical Society. 1820.

The Medical and Chirurgical Society. 1805.

The Meteorological Society.

The Philological Society.

The Royal Geographical Society.

The Royal Asiatic Society, instituted for the investigation and encouragement of Arts, Sciences and Literature, with respect to Asia.

The number and variety of lectures and papers, to which these Institutions have given origin, have proved highly beneficial to Science.—*Rep. of Am. Society for Diffusion of Useful Knowledge.*

DESCRIPTION OF ADEN IN ARABIA.

(Concluded from page 391.)

The shops of Parsee and Mohammandan merchants already extend an assortment of European commodities to the notice of the visitor; and in a bazaar, infested like the other fish-markets by a legion of cats, are exposed sharks and a variety of the finny tribe. Water from the sweetest well is hawked about in dirty skins, instead of the lemonade and sherbert of large oriental towns; and piles of fruit, drugs, dates and molasses, present the same amount of flies, and no abatement of the compound of villainous smells, by which the booth of the shrewd and avaricious Gentoo is so invariably distinguished.

In the suburbs, the frail cadjan wigwams of the Arab and Somaui population impart the aspect of the encampment of the nomade hordes. The tattered goat-hair awning of the barefooted pilgrim to the shrine at El Medina is here; and cabins of matting or yellow reeds are so slenderly covered in with the leaves of the palm, as to form but a scanty shelter against the heat and dust occasioned by periodical blasts of the fiery shimâl.

The sun has shone fiercely over the extinct crater of Aden, and the shower of dust and pebbles has kept the inhabitants within their rude dwellings. But as the declining rays cast a lengthened shadow across the narrow alleys, and the hot puffs, are succeeded by a suffocating calm, the torpid population is to be seen abroad. That bronzed and sun burnt visage, surrounded by long matted locks of raven hair,—that slender, but wiry and active frame,—and that energetic gait and manner, proclaim the untamable descendant of Ishmael. He nimbly mounts the crupper of his dromedary, and at a trot moves down the bazar on his way

back to the town of Lahedge. A checked kerchief around his brows, and a kilt of dark blue calico about his loins, comprise his slender costume. His arms have been deposited outside the Turkish wall, which stretches across the isthmus from sea to sea, where flying parties of the Foudthli still infest the plain; and as he looks back, his meagre, ferocious aspect, and tangled hair, stamps him the roving tenant of the desert.

The Arab has changed neither his character nor his habits since the days of the patriarchs, and he affords a standing evidence of the truth of the scriptural prophecy. He regards with disdain every other portion of mankind, for who can produce so ancient monuments of liberty as he who, with little intermission, has preserved it from the very Deluge! Is the land of his ancestors invaded? A branch torn by the priest from the venerated 'nebek,' [a tree bearing a fruit like the Siberian crab,] having been thrust into the fire, is quenched in hot blood from the throat of a ram, which has only the moment before been slaughtered in the name of God, the one omnipotent. The emblem is solemnly delivered to the nearest warrior, who hies forth with his summons for the gathering of the wild clans. Down from their rocky fastnesses pour the old and the young, the stripling, and the veteran with a thousand scars. On speeds the messenger with the alarm of coming strife. Transferred from hand to hand, it rests not, and in a few brief hours, thousands of wild spirits, calling upon Allah for victory, and thirsting for the blood of the foe, have mustered around the standard of their prophet.

Thus it was that the numerous hill-forts and strongholds of Assyr, which borders on the Holy Land of the Moslem, last poured forth their horles to meet the invader of her fair plains, and the despoiler of her countless flocks. Sixteen thousand warriors, composing one of the most ancient as well as the bravest of the Arab tribes, cast aside spear and falchion, and, armed only with the deadly creese, stole during the night upon the camp of the Egyptian, and drove Ibrahim Pacha, with the wreck of his army, to seek safety in a precipitate flight to Hodeida.

In yonder fat and sensual money-changer from the city of Surat, is presented the very antipode to the posterity of Ha-

gar. See him emerge from his treasures of ghee and groceries, among which, scales in hand he has been patiently squatted since earliest dawn at the terrace of his booth, registering his gains in the daily ledger. Not one spark of animation is there. A dark slouching turban, and ample folds of snowy drapery, envelope the person of the crafty Hindoo.

Aden, in its history and reverses, presents the type of many a mighty nation—it flourished and has fallen. As it once stood, it was the maritime bulwark of Arabia Felix. So early as the reign of Constantine the Great, it was celebrated for its impregnable fortifications, its extended traffic, and its attractive ports. Here the camels of the Koreishites were laden with a precious cargo of aromatics. Here commerce first dawned; and little more than two centuries and a half have rolled away since the decayed city ranked among the most opulent emporia of the East. Its decline is only dated from the close of the illustrious reign of Suliman the Magnificent; but the spider has since “weaved her web in the imperial palace, and the owl has stood sentinel upon the watch-tower.”

Three hundred and sixty mosques once reared their proud heads, and eighty thousand inhabitants poured into the field, an army which accomplished the subjugation of El Yemen. This latter, famous from all antiquity for the happiness of its climate, its fertility and surpassing riches, became an independent kingdom at the period that Constantinople fell into the hands of Mahomet the Second. Aden frequently cast off its allegiance; and when the Turks, by means of their fleet built at Suez, rendered themselves masters of the northern coast of the Red Sea, they found the peninsula independent, under the Sultan of Foudthli. Turkey and Portugal, struggling for supremacy in the East, hotly contested its possession; but, being unable longer to maintain their rivalry, it finally reverted into the grasp of its ancient masters.

Great natural strength, improved by the substantial fortifications which had been carried by Sultan Selim completely round the zone of hills that engirds the town, now rendered it the fittest of all retreats for the piratical hordes of the desert; and the lawless sons of Ishmael, scouring the adjacent waters, loaded their stronghold with booty. But after

the loss of government, Aden could not be expected to retain its opulence. Its trade passed into the rival port of Mocha, and grinding oppression caused the removal of the wealthy. At the period of the British occupation, ninety dilapidated houses, giving shelter to six hundred impoverished souls, were all that remained to attest its ancient glories. The town lay spread out in ruin and desolation, and heaps of stone, mingled with bricks and rubbish, sternly pointed to the grave of the mosque and tall minaret.

Few fragments now survive the general decay, to record the high estate of the once populous metropolis, or reveal the magnificence it could formerly boast in works of public utility. The chief buildings are believed to have been situated ten miles inland, and to have been swallowed up by the ever rising, never ebbing, tide of the desert. The red brick conduit of Abel el Wahab can still be traced from the Durabel Horaibi, whence it stretches to Bir Omheit, upward of 8 miles, across a now dilapidated bridge. Here are numerous wells, which supplied the reservoirs; every vestige of an edifice has vanished.

Among the most perfect and conspicuous relics of the past are the laborious and costly means adopted to insure, in so arid and burning a climate, a plentiful supply of water. In addition to the wells, three hundred in number, the remains of basins of great magnitude are found in various directions; and in the Valley of Tanks are a succession of hanging cisterns, formed by excavations in the limestone rock. These are lined with flights of steps, and supported by lofty buttresses of imperishable masonry, forming deep reservoirs of semi-elliptical form, which still blockade every channel in the mountain side, and once served to collect the precious drops from heaven, when showers doubtless fell more abundantly than at the present day.

In the extensive repositories for the dead, too, may be found assurances of the former population of Aden. Many of the countless tombs in the Turkish cemetery were of white marble, and bore on jasper tablets elaborately-sculptured inscriptions surmounted by the cap and turban; but the greater number of these pillared monuments have either disappeared or been overthrown.—*Harris's "Highlands of Ethiopia."*



A CHURCH IN GRECIAN STYLE.

There are several churches, in this city and its vicinity, built nearly in this style and of these proportions; and, in our opinion, such simplicity and symmetry are appropriate to ourselves, our country and our times, in more respects than one. We have no doubt that many of our readers will be disposed, at first view, to condemn such a specimen, as too plain, simple and ordinary in its appearance, and as too destitute of ornament to engage the eye, and of effect to impress the feelings. But to us it would be in vain to urge such objections, until some better reasons can be given in their support than any we have ever heard.

We have before expressed regret at the general want of acquaintance with the true principles of architecture, and have spoken of the natural consequence, that most persons refer to nothing farther back than their own taste. Not being possessed of any better standard than this, and not knowing that there is one more definite, more deeply grounded, and at the same time more satisfactory, they look for nothing better. But there are principles, founded in nature and agreeable to unbiassed reason; and these, as we have before said, ought to be generally understood by every intelligent person. Confident we feel, that if the subject had been duly taught to the present generation, we and our successors would have been saved from models of false taste, erected and about to be erected, in the form of public buildings, and particularly of those for religious uses.

We hope the time is not far distant, when we shall be able to introduce to our readers such illustrations as we have long hoped to obtain, of the elements of architecture; and then, we doubt not, we shall find many persons, of good native taste and good sense, ready to appreciate what is truly beautiful, appropriate and useful in the noble art, which the Greeks carried to a point of high excellence, but which many moderns have injured, by attempts to oppose on the one hand, and to improve upon the other.

MUNIFICENT BEQUEST.—The late William Oliver, Esq., of Dorchester, Mass., has left the whole of his property, valued at not less than a hundred thousand dollars, to be divided equally between the Perkins Institution for the Blind, at South Boston, and the McLean Asylum for the Insane, at Somerville. One third of this sum is to be paid over immediately, and the remainder at the decease of his two sisters. Mr. Oliver commenced life as a poor boy, and acquired his property in a few years by his prudence and energy in mercantile pursuits. One hundred thousand dollars was the amount he fixed upon as the extent of his wishes, in early life; and when he had made that sum, he retired to his country residence in Dorchester, and passed the summer and autumn of his days in unceasing but unostentatious benevolence.—*Boston Atlas.*

Have the courage to own you are poor, and you rob poverty of its sharpest sting.



THE CITY OF SHIRAZ, IN PERSIA.

This celebrated city, whose name is associated with ideas of wealth and magnificence, has been much overrated by many readers. Later descriptions fall far short of the glowing accounts given by early travellers. Indeed no country in the world appears to have been regarded with more mistaken views than Persia: probably in consequence of the representations made by ancient writers, of its power, splendor and luxury, which have long since passed away. Shiraz was indeed the successor of the celebrated Persepolis, as the modern capital; but its appearance and condition ill agree with its origin. A little reflection, however, will be sufficient to convince any intelligent mind, that there is nothing truly great in Persia, and that it has not possessed the means necessary to public prosperity, within the memory of man, and hardly within the period of authentic history. The following passages we extract from Frazer's History of that country, intending to add more on a future page.

"Shiraz had assuredly no pretensions to importance before the Mohammedan conquest. Ebn Haukul ascribes its foundation to a brother of Hujaje ibn Yussuff, a tyrannical Arabian governor, in the year of the Hejira 74; while a tradition less worthy of credit refers its origin to Tahmuras Deevebund, or to a king named Fars, grandson of Noah. Shiraz has at no time been remarkable for its splendour; for the oldest travellers allude not to any monuments or magnificent buildings. Mandelsdo declares that, in 1515,

it did not contain 10,000 houses, although its ruins extended two miles. Sir Thomas Herbert, who is usually accurate, speaks indeed of certain minarets as high as St. Paul's; and, though he means the old church of that name, it is difficult to account for the assertion, as no other writer mentions them. Nor are there any remains to indicate where they stood, unless they were those to which Le Bruyn adverts cursorily in 1705, in describing a mosque "with porticoes and two handsome towers, of which the tops have been damaged." Tavernier pays no high compliment except to its wines and fruits, which are still celebrated; and he states, that its mud walls had fallen down.

Le Bruyn, after an imposing enumeration of 38 *muhulehs* or wards, 300 mosques, 200 baths, and so on, concludes by saying that the "greater number of the buildings in this city, which has a circuit of two leagues, are in a decayed state, and the streets so narrow and dirty as to be scarcely passable in rainy weather." Even in the time of Chardin the place was full of ruins, and he could launch into no great praises of its beauty, or its public edifices. The Jumah Musjed, or that generally called the Musjed e Now or New Mosque, founded above 600 years ago by Attabeg Shah, is the only structure which he calls magnificent; but he adds, it is superior to any in Ispahan. Scott Waring doubts if Shiraz ever merited the encomiums lavished upon it: he states the circumference to be about five miles, and that at least one-fourth of its houses are

in ruins. We should suppose that this proportion is much greater; and the melancholy effects of a late earthquake have still farther reduced the number of habitable mansions. Before that catastrophe, the population might amount to 30,000, though Sir W. Ouseley estimated them at not more than 20,000.

The principal object of curiosity within the walls is the Bazaar e Wukeel, erected by Kureem Khan Zund, a magnificent arcade half a mile long, and perhaps forty feet wide, constructed of excellent brickwork, and affording accommodation to several hundred shopkeepers. The mollahs withhold from Christians admittance into the great mosque mentioned above, the front of which is said to be 150 yds. Sixty other places of worship, though generally mean, with an equal number of Imamzadehs or tombs of saints, attest the justice of this city's claims to sanctity. Shiraz pretends to superior learning, and was of old called the Daur ul Ilm, or the Gate or Abiding place of Science; but the character of its inhabitants for bravery is better established. All indeed that now remains entire of Shiraz is the work of Kureem Khan, who raised up its mutilated fences, built a citadel, with many mosques and colleges, as well as its celebrated bazaar. It, however, owes its principal interest to certain objects in its vicinity; for the tombs of Sadi and Hafiz are still to be seen close to the spot which gave them birth. But the rose-gardens have faded since the days of the poet; its environs are covered with ruins and wretchedness; a broken monument marks the site of the "sweet bowers of Mosselah," and the celebrated stream of Roknabad is now only a rill, drawing its silver thread through a scarcely perceptible strip of verdure.

Besides Shiraz, the Province of Fars could once boast of several great cities, which in their turn became capitals of the empire.

The Province of Fars, the ancient Persis, is bounded by the Persian Gulf on the south; on the east by Kerman and Laristan; on the west it has Kuzistan; and on the north Irak. The eastern parts are more sandy and arid than those to the north and north west; but, singular as it may appear, the latter support a population comparatively smaller than the former, and Colonel McDonald Kinneir, in 1809, travelled sixty miles between Beba-

han and Shiraz, through the most delightful vales covered with wood and verdure, without seeing a human being. The northern section bordering upon Irak is principally occupied by wandering tribes, and consists chiefly of rocky mountains enclosing long narrow glens, many of which afford excellent grazing. That of Khoosk e Zurd (so named from the Yellow Palace, one of the hunting-seats of Baharam Gour) is about 150 miles long by fifteen in breadth, the gravelly skirts of the hill slope in long inclined sweeps to the centre of the valley, which is of rich black loam, and fertilized by several streams; but 'the ruins of towns, villages, and palaces,' says the colonel, 'prove that the Eelauts were not always permitted to monopolise what might in truth be denominated the garden of Persia.'

Surveyed from a commanding situation, a Persian town appears particularly monotonous and uninteresting. The houses, built of mud, do not differ in colour from the earth on which they stand, and from their lowness and irregular construction resemble casual inequalities on its surface rather than human dwellings. Even those of the great seldom exceed one story, and the lofty walls which shroud them from sight produce a blank and cheerless effect. There are no public buildings except the mosques, medresas or colleges, and caravansaries; and these, usually mean like the rest, lie hid in the midst of the mouldering relics of former edifices. The general 'coup d'œil embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claims to elegance or grandeur. Even the smoke, which, towering from the chimneys and hovering over the roofs of an English city, suggests the existence of life and comfort, does not here enliven the dreary scene; and the only relief to its monotony is to be sought in the gardens, adorned with chinar, cypress, and fruit-trees, which, to a greater or less extent, are seen near all the towns and villages of Persia.

On approaching these places, even such of them as have been capitals of the empire, the traveller listens for that hum of men, which never fail to cheer the heart, and raise the spirits of the wayfarer; but he listens in vain."—*Fraz. His.*

Tobacco—Its Effects, &c.

Tobacco is an annual plant. Its root is fibrous—its stock straight, viscid, round and hairy. It frequently grows to the height of six feet, bearing a large pointed leaf, of a pale green color. The flowers are placed in loose panicles, and are provided with long, pointed thin leaves at the divisions of the peduncle. The external covering of the flower is shaped like a bell. It is hairy, and divided at the top into five pointed segments. The corolla is considerably longer than the calyx. Its color is green. It swells at the top into an oblong cup, and then expands into a rose-colored border, consisting of five lobes.

It is not our design to give a minute description of the plant, but rather to specify its effects upon the animal, man. The tobacco plant is thought, by the best botanists, to be a native of Central America, and was discovered there upon the first arrival of the Spaniards. It grows by cultivation in almost the whole world, but nowhere is its growth more luxuriant than in the State of Virginia. The time for harvesting it is the month of August. There are said to be two species of this plant, but their properties are very much alike.

We now proceed to speak of the direct effects of Tobacco upon the human system, and these, we shall describe, as they were produced upon a friend who has furnished us with the following statement:

"Not having been accustomed to the use of tobacco, I commenced by smoking part of a cigar. The taste is generally too well known to need a description. In ten minutes after I had commenced the operation of puffing from the rolled weed, I had an unnatural sensation of prostration come over me; and this, previous to feeling any special difficulty at the stomach. I seemed to have no power to lift a hand, or move a finger, or a foot. In three minutes, I felt extreme nausea at the stomach; such, as, I think, I never felt at any other time in my life. Speedily, after great distress, I vomited profusely. It was a hard operation. I have taken tartarised antimony, ipecacuanha, and on one occasion, found myself under the influence of an emetic, by chewing the leaves and seeds of the 'lobelia inflata'; but in neither of these instances could the nausea and distress at-

tending vomiting be compared with those arising from the use of tobacco. My giddiness was such that I was unable to stand. I had by turns a violent pain in the head, and a cold, death-like sweat over my whole body.

"After an hour spent in this miserable condition, my sickness subsided; my distress removed; my flesh became somewhat natural, though the pulse was still feeble, quick, or irregular. At length, from utter exhaustion, I fell into a disturbed sleep—from which, I every few minutes half awoke with various parts of my body exhibiting spasmodic twitchings. It was three days before I entirely recovered from the use of this cigar. I am naturally of a slender habit and nervous temperament, and, therefore, it is probable, that I was longer in returning to my accustomed health than a person of a vigorous constitution would have been.

"Having been exercised 'pretty severely' by this smoking process, I did not feel very desirous to try the experiment of chewing. I, therefore, commenced snuff taking, thinking this the milder operation of the two. The first pinch of genuine yellow, or Scotch snuff (for I used no other) set my sneezing apparatus in full operation, and made 'a quantum sufficit' of work for my pocket handkerchief. This was soon followed by a second pinch, the effect of which was much more unpleasant than the former, for it not only produced sneezing, but speedily found its way from the nose to the lungs and stomach, producing both coughing and nausea, or rather, the strangling produced nausea. I was also giddy, and all my sensations were of a most unpleasant type. I recovered, however, much sooner from the effects of the snuffing than I did from those resulting from smoking.

"It now remained that I should try one more experiment with this weed, upon my own person, to wit, chewing. Supposing this would be the most severe operation, I prepared myself accordingly. I gave up all other business for one day, and procured the attention of a friend to aid and comfort me, as I might need his services. But here, I was quite disappointed. I received into my mouth a tolerably good sized quid. I commenced the operation of chewing in good earnest, but to my surprise, I found I could bear it very well. After chewing for some-

time, without any inconvenience, I gave it up for that time. Soon after, I repeated the operation by chewing a much larger quantity, which produced symptoms similar to those from smoking."

Almost all who have been in the habitual use of Tobacco have had dyspeptic symptoms. By turns, they experience a loss of appetite, and are troubled with nausea, flatulence, vertigo, excessive thirst, pains of the stomach, tremors of the limbs, interrupted sleep, and, frequently, considerable emaciation.

It is remarked by Dr. Boerhave, that, "when this celebrated plant was first brought into use in Europe, it was cried up as an antidote to hunger; but it was soon observed, that the number of consumptive and hypochondriacal people was greatly increased by its use." This was the effect of its habitual use upon the human body, according to that eminent physician.

Dr. Cullen, a hundred years ago, said he had observed "several instances" in which the use of snuff produced effects similar to those arising from the long use of wine and opium, to wit, "loss of memory, fatuity, and other symptoms of a weakened, or senile state of the nervous system, induced before the usual time." Smoking and chewing occasion an unnatural thirst, which cannot be allayed by water. No water can be relished by a palate which has become seared by the unnatural stimulus of the juice, or smoke of tobacco; hence, there is, unquestionably, some foundation for the opinion, that the use of tobacco prepares the way for the intoxicating cup.

When snuff is used, it soon destroys the sense of smell, and essentially injures the voice. Chewing and smoking injure the taste; so that those who use tobacco to excess, or, to any considerable extent, have one, and, not unfrequently, two of the external senses impaired by such use. Moreover, serious affections of the nose have been traced to the use of snuff. Polypus is said to be produced by it.

We are told that "Sir John Pringle, who was an inveterate snuff-taker, at an advanced age, found his hands trembling, and his memory much impaired. Being in company with the American Philosopher (as he was called), Dr. Franklin, who is said never to have taken a pinch during his long life; upon the Doctor's observing that such symptoms were com-

mon to those who were great snuffers, Sir John took the hint, left off his snuff, and soon recovered the use of his hands and found his memory return."

We knew a gentleman so addicted to smoking, that he has been seen to fill his pipe three times in twenty minutes, when he was earnestly engaged in conversation about the location of a meeting-house, which question had involved the Parish in a quarrel. He died of a cancer upon the tongue; which, apparently, commenced at the point where the stem of the pipe often touched that little member.

We were once sailing with a Captain, who had been in the habitual use of tobacco; who, being under sail without his usual supply of the "weed," and finding the wind blowing strongly, thrust his hand into his pocket so often, that in sailing twenty miles, he wore it through. If this anecdote is not strictly in keeping with the design of this essay, to wit, the effects of tobacco upon the human body, it shows its effects, at least, upon cloth.

The following laws relative to the use of tobacco were passed by the Plymouth colony.

'Penal y for taking Tobacco in 1638.'
"Whereas there is a great abuse in taking of tobaccocoe in very uncivill manner openly in the Towne streets and as men pass upon the heigh wayes, as also in the fields and as men are at worke in the woods and fields to the neglect of their labors, and to the great reproach of this government, it is therefore enacted by the court, that if any shall be found or seene taking tobaccocoe in the streets of any towne within the Colonys of this gov'tment, or in any barne or out house, or by the high wayes, and not above a mile from a dwelling house, or at his worke in the fields, where hee doth not dyne or eate his meate, that every such person or persons so offending shall forthwith pay XlId for every such offence as oft as he, or they shall so offend, and shall be lawfull upon informacon for the constable of the towneship or next to the place where such offence shall be committed to distrayne his goods for yt; if he refuse to pay it upon demand. And for boyes and servants that shall offend herein and have nothing to pay, to be set in the stocks for the first default, and for the second to be whipt."

'Smoking on the Lord's day, 1669.'
 "It is enacted by the Court, That any pson or psons that shal be found smonking of Tobacco on the Lords day; going too or coming from the meetings within two miles of the meeting house, shall pay twelve pence for every such default to the Collonies use."

His Royal Majesty, King James, in his "Counterblast against Tobacco," says:

"And for the vanities committed in this filthy custom, is it not great vanity and uselessness that, at the table, a place of respect, of cleanness and modesty, men should not be ashamed to sit tossing of tobacco-pipes, and puffing of the smoke one into another, making the filthy smoke and * * thereof to exhale across the dishes, and infect the air, when, very often, men that abhor it are at their repast? But not only meal, but no other time nor action are exempted from the public use of this uncivil trick; and is it not a greater vanity that a man cannot welcome his friend now, but straight they must be in hand with tobacco? No! it is become, in place of a cure, a point of good fellowship, and he that will refuse to take a pipe with his fellows, though, by his own election, he would rather feel the savor of a sink, is accounted peevish, and no good company, even as they do with tippling in the cold Eastern countries; yea, the kind mistress cannot more mannerly entertain her servant than by giving him out of her fair hand a pipe of tobacco. * * * Is it not the greatest sin of all, that you, (James' subjects,) the people of all sorts in this kingdom, who are created and ordained by God to bestow your persons and goods for the maintenance of the honor and safety of your king and commonwealth, should disable yourselves in both?—in your persons, that you are not able to ride or walk the journey of a Jew's sabbath, but you must have a reekie coal brought for you from the next poor house to kindle your tobacco with. Now, how you are by this custom disabled in your goods, let the gentry of this land bear witness; some of them bestowing three, some four hundred pounds a-year upon this precious * * which, I am sure, might be bestowed upon many for better uses. * *

But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully cor-

rupted by this stinking smoke. * * * It is a custom, loathsome to the eyes, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black fume thereof nearest resembling the black Stygian smoke of the pit that is bottomless."

"Fontana," we are told, made a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. The experiment was repeated on another bird with the same result. He introduced into the pectoral muscles of a pigeon a small bit of wool covered with this oil; the pigeon, in a few minutes, fell insensible. A thread, drawn through a wound made by a needle in an animal, killed it in the space of two minutes. Very well—no doubt of it; but read that to an inveterate lover of a "long nine," or a plug of "Honey Dew," and with a stare which would do honor to the Fellow of Brazen Nose, he will tell you that he is not a pigeon, or a dog, or an ass—insert as much oil of tobacco into him as you please, his leg won't be paralyzed—no, he would hop off lively as a kangaroo—indeed, your experiments would save his purse "very considerably"—*Journal of Health.*

HEIGHT OF THE PRINCIPAL BUILDINGS OF EUROPE.—A discussion having arisen on the continent respecting the height of the cathedral of Anvers, compared with that of St. Peter's at Rome, the following are the results of the inquiry, expressed in English feet:

Highest pyramid of Egypt,	479.27
Cathedral of Anvers, [Antwerp,]	472.65
Cathedral of Strasburg,	466.27
Spire of St. Stephen's, Vienna,	452.96
Spire of St. Martin's, Landshut,	449.75
Cupola of St. Peter's, Rome,	433.76
Spire of St. Michael's, Hamburgh,	428.43
Spire of St. Peter's, Rome,	391.13
Cathedral of St. Paul, London,	361.02
Cathedral of Ulm,	359.16
Cathedral of Milan,	358.09
Towers degli Asinelli, at Bologna,	351.07
Dome of the Invalids, at Paris,	344.66
Cathedral of Magdeburg,	333.58
Cupola of the Pantheon, Paris,	259.03
Balustrade of Notre Dame.	216.67

[Selected.]

POPULAR FALLACIES—That quotations make the scholar.

That money makes the man, &c.—SEL.

Sketches in Italy.

MILAN, Oct. 31.

THE DUOMO.—Spent several hours yesterday in the Duomo, or Cathedral. This is next in size and elegance, to St. Peter's at Rome. It is surely one of the most superb edifices in the world, and would baffle every attempt to describe it. It was begun many centuries ago, but upon too extensive and magnificent a scale, ever to be finished, till touched by the magic hand of Napoleon: but to him, every thing, was for a time subservient, and he alone was able to complete it, in a style worthy of its present celebrity.

It is of immense magnitude, and constructed throughout of beautiful white marble. It is in the gothic style of architecture, 445 feet long, and 290 in breadth, and shoots up into more than 120 spires, each of which is surmounted by a marble statue, of exquisite workmanship. The most elevated of these spires,—that on the dome, is crowned with a bronze statue of the virgin, which towers its lofty head 356 feet from the pavement. The rest of these spires, with Statues, large as life, ornament the roof of the main body of the building; in three rows all round, and of different degrees of elevation. I know not their respective elevations, but comparing them with the known height of the principal one, should think that the loftiest row of statues, is more than 250 feet in height, the next in order, say 200, and the lowest at least, 150 feet from the ground. Standing on the dome, I counted 124 or 5 of these spires, and observed three or four other places, where others had been, or were about to be erected. All completed, I presume would present 130 of these lofty and beautiful steeples. Every part of it has been finished with consummate taste and skill: no pains or expense has been spared. The large statues are those of Warriors, Saints, and Heroes, and many of them are likenesses of Napoleon. Besides these statues, every spire, and indeed every part of the edifice externally, is decorated with innumerable smaller figures exquisitely carved in marble, some representing individuals, and others presenting groups of persons, and illustrating some scriptural, or historical event. The most elevated places, and parts the most out of the way, have been wrought with as much labor, as those near at hand. Access to the dome too, is perfectly easy,

and elegant, and that, by several different routes: these are not dark, and narrow,—dusty and uncertain grades, where one has to grope along at the peril of bruising his head, and confounding the labors of the toilette, at every turn. The ascent is light, and by elegant flights of marble steps.

From the Dome, the form and workmanship of the building appear to great advantage: all the spires, and their statues are seen at a glance, and perhaps the world does not afford a more elaborate and beautiful pile of architecture. St. Paul's, London, is an immense edifice, of chaste and admirable proportion, and Westminster Abbey is curiously and elaborately wrought: they are both venerable buildings and justly celebrated: but here is a structure of glittering white marble throughout, which combines matchless taste and skill, in proportion and execution, and is perhaps unrivalled in the elegance and symmetry of its ornaments.

The interior is ornamented with a great many statues and basso relievos, and innumerable large paintings, representing scriptural subjects: but I have neither time nor room to enumerate, or to remark upon them. The statues inside and out, are said to amount to several thousand, and all are of white marble and beautifully executed.

The distant prospect from the Dome is highly interesting. It is bounded towards the north west by the snow clad Alps, of which Mount Rosa and the Simplon are conspicuous, and on the north and east by a chain, which extends into Italy. Within these ranges, and as far as the eye can reach towards the south, appear the plains of Lombardy, perfectly level, in a rich state of cultivation, and thickly studded with villages, churches, castles and convents, all painted white, which glitter in the sun, and present one of the most agreeable scenes imaginable.

[Selected.]

THE WASTE OF WAR.—M. Dupin has estimated that the French revolution and the consequent wars wasted the population of France to the amount of 2,000,000 men, and the wealth, to the sum of \$2,664,000,000.—SEL.

A POPULAR FALLACY.—That war is the way to peace—*Irving Banner.*

Jews in Germany.

EARLY ESTABLISHMENT.—The Jews of Worms pretend to have produced convincing proof to the Emperor and to the states of the empire, that they had inhabited that city from time immemorial; and therefore, that they could have taken no part in the crucifixion of Christ. Thus they obtained privileges which were not granted to other Jews. It was with a view to ingratiate themselves with the emperor, that they inserted in the 'Toldos Jeschu' an extract from a letter which was written by the Sandhedrim of Worms to the King of Judea, to prevent the death of Christ: "Set this Jesus at liberty, and do not put him to death. Let him live until he has contracted some stain, and has become polluted." Huldreich, who published the above treatise with learned notes, observes, that the expressions respecting our Saviour are borrowed from sacrifices. The Jews did not eat, nor offer on the altar, any sacrificial animal which was thought to be impure or diseased. It was fed with great care until some symptoms of disease appeared. Thus the Jews of Worms advised that Jesus Christ should be left to commit some crime, and then be put to death. But he adds, that this extract was inserted by the author of the treatise, to render the Jews of Worms odious to their countrymen. I am persuaded, however, that the writer of this work was a member of the synagogue of Worms, to whose prejudices he has conformed, in order to gain the favour of the Emperor. In fact, the synagogue boasted that they had protected our Saviour; and this writer, one of their number, probably adopted their views. If they were rendered odious in the opinion of their countrymen, they were amply compensated by the superior privileges which they obtained from Christian princes. Another rabbi has made the Caraites say, that "Jesus Christ approved of their doctrines, and wished his disciples to practise their rites; and that he was slain by the Jews on account of their hatred to the law of Moses." This doctor makes but a slight difference between the sentiments of Christ and those of the Caraites, and that difference to refer to the manner in which the dead are to rise. But the rabbi of Worms has attributed a different sentiment to his ancestors.—*Jahn's History.*

JUVENILE DEPARTMENT.

A True Story.

It was one of the first days of spring, when a lady who had been watching by the sickbed of her mother for some weeks, went out to take a little exercise, and enjoy the fresh air. She hoped that she might hear a bird sing, or see some little wild flower which would speak to her of future hope, for her heart was heavy with anxiety and sorrow.

After walking for some distance she came to a ropewalk. She was familiar with the place, and being fond of the smell of the tar, she entered. At one end of the building she saw a little boy turning a very large wheel; she thought it was too laborious work for such a child, and as she came near she spoke to him.

"Who sent you to this place?" she asked him.

"Nobody, I came of myself."

"Does your father know that you are here?"

"I have no father."

"Are you paid for your labor?"

"Yes, I get ninepence a day."

"What do you do with money?"

"I give it all to my mother."

"Do you like this work?"

"Well enough; but if I did not, I should do it, that I might get money for my mother."

"How long do you work in the day?"

"From nine till twelve in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Are you never tired of turning this great wheel?"

"Yes sometimes."

"And what do you do then?"

"I take the other hand."

The lady gave him a piece of money. "Is this for my mother?" said he, looking pleased.

"No, it is for yourself," she replied.

"Thank you, ma'am," the boy said, and the lady bade him farewell. She went home strengthened in her devotion to duty, and instructed in true practical christian philosophy, by the words and example of a little child, and she said to herself the next time that duty seems too hard for me, I will, like this little boy, not complain, but 'take the other hand.'—*Child's Friend.*

POETRY.

Rural Harmony.

Eftsoons they heard a most delightful note
Of all that mote delight a dainty ear,
Such as at once might not on earthly ground,
Save in this paradise, be heard elsewhere:
Right hard it was for wight that did it hear
To read what manner musick that mote be:

For all that pleasing is to living ear
Was there consorted in one harmonie,
Birds, voices, instruments, windes, waters all
agree.

The joyous birds, shrouded in chearful
shade,
Their notes unto the voice attempered sweet;
The angel call soft treampling voices made
To the instruments divine response meet;
The silver sounding instruments did meet
With the base murmur of the water's fall:
The water's fall, with difference discreet,
Now soft, how loud, unto the wind did call;
The gentle warbling wind low answering
to all. [SPENCER.]

For the American Magazine.

HOW TO GET A GOOD HUSBAND.

MR. EDITOR.—Will you oblige me by inserting the following in your paper? It was induced by an article which you published some few weeks since, headed: "A Good Husband." I should like very much to know the author; but, as there is no probability of my discovering this; I must beg that you, or any of your readers, will answer these questions.

May not a young man as well 'affect' modesty, and a retiring disposition, as anything else?

Is it not quite as unpleasant for him to be too careless of his dress, as to be too particular?

As to his moral character, may he not suit his opinions and feelings to the taste of his companion?

Did you never see a gentleman 'appear' to be very kind and affectionate to his Mother and sister, when you 'knew' that he wished them both out of the way?

Now, about his industrious and economical habits, may he not be economical in everything except cigars?

We know that the ball-room, or the fashionable assembly, is not the place to look for 'a good husband'; but, the natural question here is, 'Where then can we find one?' Your author says, "in the retirement of home, in the place of business, where the best side is not put out for effect and display." The first problem to be solved, then, is this; Pray how can we get into either of the above-named places? And next, 'May the young men not affect just as much there as any where else, especially if they know we are coming?'

We are as certain as you are, that bright looks and fine dresses are very tempting; but

we only follow the example of the 'Lords of Creation, in yielding to a taste for them. Surely, you would not have us fall in love with an awkward man!

How do we know, when we are looking at the heart, whether it is his own?

And how do we know it to be a 'true character, that we are studying?

And again, how can we learn his disposition, which, of course is always good, when he is trying to please me?

Now, Sir, we think you to be a sensible man, and we would just ask, "what can a girl do?" Will you please to answer this question if you do not any other, and save us from despair at the thought of 'never getting' "a good husband."

P. S. If your readers desire it, I will endeavour to show them how they may get "a good wife." A. B.

[We invite A. B. to undertake what she proposes, and we will thank her for her pains.—Ed.]

Solution to Enigma No. 43, p. 400.—Buena Vista.

French Proverbs, Bon mots, &c.—

21. L'absence est la pierre de touche de nos affections.

22. La nature est une énigme divine dont les philosophes cherchent en vain le mot depuis trois mille ans.

23. Le vent de la fortune souffle par bouffées, tantôt elle envoie les biens et les maux un à un, tantôt elle les fait tomber comme la grêle. Elle vous maltraite, espérez; elle vous favorise, ne vous réjouissez qu'à demi, les inconvénients ne sont pas loin. Vient il une pluie d'inconvénients, laissez patiemment tomber l'ondée; elle est tombée, passez, passez vite.

24. La routine est la règle des sots.

Translation of French Proverbs, &c., p. 400.

—19. No man is inaccessible to fear: he who says: 'I am not afraid of death,' at least fears to be afraid of it.

20. Accident often does more for our happiness than all the pains we take to be happy.

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